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## The Awakening of the Negro

By Booker T. Washington

When a mere boy, I saw a young colored man, who had spent several years in school, sitting in a common cabin in the South, studying a French grammar. I noted the poverty, the untidiness, the want of system and thrift, that existed about the cabin, notwithstanding his knowledge of French and other academic subjects. Another time, when riding on the outer edges of a town in the South, I heard the sound of a piano coming from a cabin of the same kind. Contriving some excuse, I entered, and began a conversation with the young colored woman who was playing, and who had recently returned from a boarding-school, where she had been studying instrumental music among other things. Despite the fact that her parents were living in a rented cabin, eating poorly cooked food, surrounded with poverty, and having almost none of the conveniences of life, she had persuaded them to rent a piano for four or five dollars per month. Many such instances as these, in connection with my own struggles, impressed upon me the importance of making a study of our needs as a race, and applying the remedy accordingly.



BOOKER T. WASHINGTON.

Some one may be tempted to ask, Has not the negro boy or girl as good a right to study a French grammar and instrumental music as the white youth? I answer, Yes, but in the present condition of the negro race in this country there is need of something more. Perhaps I may be forgiven for the seeming egotism if I mention the expansion of my own life partly as an example of what I mean. My earliest recollection is of a small one-room log hut on a large slave plantation in Virginia. After the close of the war, while working in the coal-mines of West Virginia for the support of my mother, I heard in some accidental way of the Hampton Institute. When I learned that it was an institution where a black boy could study, could have a chance to work for his board, and at the same time be taught how to work and to realize the dignity of labor, I resolved to go there. Bidding my mother good-by, I started out one morning to find my way to Hampton, though I was almost penniless and had no definite idea where Hampton was. By walking, begging rides, and paying for a portion of the journey on the steam-cars, I finally succeeded in reaching the city of Richmond, Virginia. I was without money or friends. I slept under a sidewalk, and by working on a vessel next day I earned money to continue my way to the institute, where I arrived with a surplus of fifty cents. At Hampton I found the opportunity -- in the way of buildings, teachers, and industries provided by the generous -- to get training in the class-room and by practical touch with industrial life, to learn thrift, economy, and push. I was surrounded by an atmosphere of business, Christian influence, and a spirit of self-help that seemed to have awakened every faculty in me, and caused me for the first time to realize what it meant to

be a man instead of a piece of property.

While there I resolved that when I had finished the course of training I would go into the far South, into the Black Belt of the South, and give my life to providing the same kind of opportunity for self-reliance and self-awakening that I had found provided for me at Hampton. My work began at Tuskegee, Alabama, in 1881, in a small shanty and church, with one teacher and thirty students, without a dollar's worth of property. The spirit of work and of industrial thrift, with aid from the State and generosity from the North, has enabled us to develop an institution of eight hundred students gathered from nineteen States, with seventy-nine instructors, fourteen hundred acres of land, and thirty buildings, including large and small; in all, property valued at \$280,000. Twenty-five industries have been organized, and the whole work is carried on at an annual cost of about \$80,000 in cash; two fifths of the annual expense so far has gone into permanent plant.

What is the object of all this outlay? First, it must be borne in mind that we have in the South a peculiar and unprecedented state of things. It is of the utmost importance that our energy be given to meeting conditions that exist right about us rather than conditions that existed centuries ago or that exist in countries a thousand miles away. What are the cardinal needs among the colored people in the South, most of whom are to be found on the plantations? Roughly, these needs may be stated as food, clothing, shelter, education, proper habits, and a settlement of race relations. The seven millions of colored people of the South cannot be reached directly by any missionary agency, but they can be reached by sending out among them strong selected young men and women, with the proper training of head, hand, and heart, who will live among these masses and show them how to lift themselves up.



The problem that the Tuskegee Institute keeps before itself constantly is how to prepare these leaders. From the outset, in connection with religious and academic training, it has emphasized industrial or hand training as a means of finding the way out of present conditions. First, we have found the industrial teaching useful in giving the student a chance to work out a portion of his expenses while in school. Second, the school furnishes labor that has an economic value, and at the same time gives the student a chance to acquire knowledge and a skill while performing the labor. Most of all, we find the industrial system valuable in teaching economy, thrift, and the dignity of labor, and in giving moral backbone to students. The fact that a student goes out into the world conscious of his power to build a house or a wagon, or to make a harness, gives him a certain confidence and moral independence that he would not possess without such training.



A more detailed example of our methods at Tuskegee may be of interest. For example, we cultivate by student labor six hundred and fifty acres of land. The object is not only to cultivate the land in a way to make it pay our boarding department, but at the same time to teach the students, in addition to the practical works, something of the chemistry of the soil, the best methods of drainage, dairying, the cultivation of fruit, the care of livestock and tools, and scores of other lessons needed by a people whose main

dependence is on agriculture. Notwithstanding that eighty-five per cent of the colored people in the South live by agriculture in some form, aside from what has been done by Hampton, Tuskegee, and one or two other institutions

practically nothing has been attempted in the direction of teaching them about the very industry from which the masses of our people must get their subsistence. Friends have recently provided means for the erection of a large new chapel at Tuskegee. Our students have made the bricks for this chapel. A large part of the timber is sawed by students at our own sawmill, the plans are drawn by our teacher of architecture and mechanical drawing, and students do the brick-masonry, plastering, painting, carpentry work, tinning, slatting, and make most of the furniture. Practically, the whole chapel will be built and furnished by student labor; in the end the school will have the building for permanent use, and the students will have a knowledge of the trades employed in its construction. In this way all but three of the thirty buildings on the grounds have been erected. While the young men do the kinds of work I have mentioned, the young women to a large extent make, mend, and launder the clothing of the young men, and thus are taught important industries.

One of the objections sometimes urged against industrial education for the negro is that it aims merely to teach him to work on the same plan that he was made to follow when in slavery. This is far from being the object at Tuskegee. At the head of each of the twenty-five industrial departments we have an intelligent and competent instructor, just as we have in our history classes, so that the student is taught not only practical brick-masonry, for example, but also the underlying principles of that industry, the mathematics



and the mechanical and architectural drawing. Or he is taught how to become master of the forces of nature so that, instead of cultivating corn in the old way, he can use a corn cultivator, that lays off the furrows, drops the corn into them, and covers it, and in this way he can do more work than three men by the old process of corn-planting; at the same time much of the toil is eliminated and labor is dignified. In a word, the constant aim is to show the student how to put brains into every process of labor; how to bring his knowledge of mathematics and the sciences into farming, carpentry, forging, foundry work; how to dispense as soon as possible with the old form of ante-bellum labor. In the erection of the chapel just referred to, instead of letting the money which was given us go into outside hands, we make it accomplish three objects: first, it provides the chapel; second, it gives the students a chance to get a practical knowledge of the trades connected with building; and third, it enables them to earn something toward the payment of board while receiving academic and industrial training.



Having been fortified at Tuskegee by education of mind, skill of hand, Christian character, ideas of thrift, economy, and push, and a spirit of independence, the student is sent out to become a centre of influence and light in showing the masses of our people in the Black Belt of the South how to lift themselves up. How can this be done? I give but one or two examples. Ten years ago a young colored man came to the institute from one of the large plantation districts; he studied in the class-room a portion of the time, and received practical and theoretical training on

the farm the remainder of the time. Having finished his course at Tuskegee, he returned to his plantation home, which was in a county where the colored people outnumber the whites six to one, as is true of many of the counties in the Black Belt of the South. He found the negroes in debt. Ever since the war they had been mortgaging their crops for the food on which to live while the crops were growing. The majority of them were living from hand to mouth on rented land, in small, one-room log cabins, and attempting to pay a rate of interest on their advances that ranged from fifteen to forty per cent per annum. The school had been taught in a wreck of a log cabin, with no

apparatus, and had never been in session longer than three months out of twelve. With as many as eight or ten persons of all ages and conditions and of both sexes huddled together in one cabin year after year, and with a minister whose only aim was to work upon the emotions of the people, one can imagine something of the moral and religious state of the community.

But the remedy. In spite of the evil, the negro got the habit of work from slavery. The rank and file of the race, especially those on the Southern plantations, work hard, but the trouble is, what they earn gets away from them in high rents, crop mortgages, whiskey, snuff, cheap jewelry, and the like. The young man just referred to had been trained at Tuskegee, as most of our graduates are, to meet just this condition of things. He took the three months' public school as a nucleus for his work. Then he organized the older people into a club, or conference, that held meetings every week. In these meetings he taught the people in a plain, simple manner how to save their money, how to farm in a better way, how to sacrifice, -- to live on bread and potatoes, if need be, till they could get out of debt, and begin the buying of lands.



Soon a large proportion of the people were in condition to make contracts for the buying of homes (land is very cheap in the South), and to live without mortgaging their crops. Not only this: under the guidance and leadership of this teacher, the first year that he was among them they learned how, by contributions in money and labor, to build a neat, comfortable schoolhouse that replaced the wreck of a log cabin formerly used. The following year the weekly meetings were continued, and two months were added to the original three months of school. The next year two more months were added. The improvement has gone on, until now these people have every year an eight months' school.

I wish my readers could have the chance that I have had of going into this community. I wish they could look into the faces of the people and see them beaming with hope and delight. I wish they could see the two or three room cottages that have taken the place of the usual one-room cabin, the well-cultivated farms, and the religious life of the people that now means something more than the name. The teacher has a good cottage and a well-kept farm that serve as models. In a word, a complete revolution has been wrought in the industrial, educational, and religious life of this whole community by reason of the fact that they have had this leader, this guide and object-lesson, to show them how to take the money and effort that had hitherto been scattered to the wind in mortgages and high rents, in whiskey and gewgaws, and concentrate them in the direction of their own uplifting. One community on its feet presents an object-lesson for the adjoining communities, and soon improvements show themselves in other places.

Another student who received academic and industrial training at Tuskegee established himself, three years ago, as a blacksmith and wheelwright in a community, and, in addition to the influence of his successful business enterprise, he is fast making the same kind of changes in the life of the people about him that I have just recounted. It would be easy for me to fill many pages describing the influence of the Tuskegee graduates in every part of the South. We keep it constantly in the minds of our students and graduates that the industrial or material condition of the masses of our people must be improved, as well as the intellectual, before there can be any permanent change in their moral and religious life. We find it a pretty hard thing to make a good Christian of a hungry man. No matter how much our people "get happy" and "shout" in church, if they go home at night from church hungry, they are



tempted to find something before morning. This is a principle of human nature, and is not confined to the negro.

The negro has within him immense power for self-uplifting, but for years it will be necessary to guide and stimulate him. The recognition of this power led us to organize, five years ago, what is now known as the Tuskegee negro Conference, -- a gathering that meets every February, and is composed of about eight hundred representative colored men and women from all sections of the Black Belt. They come in ox-carts, mule-carts, buggies, on muleback and horseback, on foot, by railroad; some traveling all night in order to be present. The matters considered at the conferences are those that the colored people have it within their power to control: such as the evils of the mortgage system, the one-room cabin, buying on credit, the importance of owning a home and of putting money in the bank, how to build schoolhouses and prolong the school term, and how to improve their moral and religious condition.

As a single example of the results, one delegate reported that since the conferences were started five years ago eleven people in his neighborhood had bought homes, fourteen had got out of debt, and number had stopped mortgaging their crops. Moreover, a school-house had been built by the people themselves, and the school term had been extended from three to six months; and with a look of triumph he exclaimed, "We is done stopped libin' in de ashes!"

Besides this negro Conference for the masses of the people, we now have a gathering at the same time known as the Workers' Conference, composed of the officers and instructors in the leading colored schools of the South. After listening to the story of the conditions and needs from the people themselves, the Workers' Conference finds much food for thought and discussion.

Nothing else so soon brings about right relations between the two races in the South as the industrial progress of the negro. Friction between the races will pass away in proportion as the black man, by reason of his skill, intelligence, and character, can produce something that the white man wants or respects in the commercial world. This is another reason why at Tuskegee we push the industrial training. We find that as every year we put into a Southern community colored men who can start a brick-yard, a sawmill, a tin-shop, or a printing-office, -- men who produce something that makes the white man partly dependent upon the negro, instead of all the dependence being on the other side, -- a change takes place in the relations of the races.

Let us go on for a few more years knitting our business and industrial relations into those of the white man, till a black man gets a mortgage on a white man's house that he can foreclose at will. The white man on whose house the mortgage rests will not try to prevent that negro from voting when he goes to the polls. It is through the dairy farm, the truck garden, the trades, and commercial life, largely, that the negro is to find his way to the enjoyment of all his rights. Whether he will or not, a white man respects a negro who owns a two-story brick house.

What is the permanent value of the Tuskegee system of training to the South in a broader sense? In connection with this, it is well to bear in mind that slavery taught the white man that labor with the hands was something fit for the negro only, and something for the white man to come into contact with just as little as possible. It is true that there was a large class of poor white people who labored with the hands, but they did it because they were not able to secure negroes to work for them; and these poor whites were constantly trying to imitate the slave-holding class in escaping labor, and they too regarded it as anything but elevating. The negro in turn looked down upon the poor whites with a certain contempt because they had to work. The negro, it is to be borne in mind, worked under

constant protest, because he felt that his labor was being unjustly required, and he spent almost as much effort in planning how to escape work as in learning how to work. Labor with him was a badge of degradation. The white man was held up before him as the highest type of civilization, but the negro noted that this highest type of civilization himself did not labor; hence he argued that the less work he did, the more nearly he would be like a white man. Then, in addition to these influences, the slave system discouraged labor-saving machinery. To use labor-saving machinery intelligence was required, and intelligence and slavery were not on friendly terms; hence the negro always associated labor with toil, drudgery, something to be escaped. When the negro first became free, his idea of education was that it was something that would soon put him in the same position as regards work that his recent master had occupied. Out of these conditions grew the Southern habit of putting off till to-morrow and the day after the duty that should be done promptly to-day. The leaky house was not repaired while the sun shone, for then the rain did not come through. While the rain was falling, no one cared to expose himself to stop the leak. The plough, on the same principle, was left where the last furrow was run, to rot and rust in the field during the winter. There was no need to repair the wooden chimney that was exposed to the fire, because water could be thrown on it when it was on fire. There was no need to trouble about the payment of a debt to-day, for it could just as well be paid next week or next year. Besides these conditions, the whole South, at the close of the war, was without proper food, clothing, and shelter, -- was in need of habits of thrift and economy and of something laid up for a rainy day.

To me it seemed perfectly plain that here was a condition of things that could not be met by the ordinary process of education. At Tuskegee we became convinced that the thing to do was to make a careful systematic study of the condition and needs of the South, especially the Black Belt, and to bend our efforts in the direction of meeting these needs, whether we were following a well-beaten track, or were hewing out a new path to meet conditions probably without a parallel in the world. After fourteen years of experience and observation, what is the result? Gradually but surely, we find that all through the South the disposition to look upon labor as a disgrace is on the wane, and the parents who themselves sought to escape work are so anxious to give their children training in intelligent labor that every institution which gives training in the handicrafts is crowded, and many (among them Tuskegee) have to refuse admission to hundreds of applicants. The influence of the Tuskegee system is shown again by the fact that almost every little school at the remotest cross-roads is anxious to be known as an industrial school, or, as some of the colored people call it, an "industrious" school.

The social lines that were once sharply drawn between those who labored with the hand and those who did not are disappearing. Those who formerly sought to escape labor, now when they see that brains and skill rob labor of the toil and drudgery once associated with it, instead of trying to avoid it are willing to pay to be taught how to engage in it. The South is beginning to see labor raised up, dignified and beautified, and in this sees its salvation. In proportion as the love of labor grows, the large idle class which has long been one of the curses of the South disappears. As its members become absorbed in occupations, they have less time to attend to everybody else's business, and more time for their own.

The South is still an undeveloped and unsettled country, and for the next half century and more the greater part of the energy of the masses will be needed to develop its material opportunities. Any force that brings the rank and file of the people to a greater love of industry is therefore especially valuable. This result industrial education is surely bringing about. It stimulates production and increases trade, -- trade between the races, -- and in this new and engrossing relation both forget the past. The white man respects the vote of the colored man who does \$10,000

worth of business, and the more business the colored man has, the more careful he is how he votes.

Immediately after the war, there was a large class of Southern people who feared that the opening of the free schools to the freedmen and the poor whites -- the education of the head alone -- would result merely in increasing the class who sought to escape labor, and that the South would soon be overrun by the idle and vicious. But as the results of industrial combined with academic training begin to show themselves in hundreds of communities that have been lifted up through the medium of the Tuskegee system, these former prejudices against education are being removed. Many of those who a few years ago opposed general education are now among its warmest advocates.

This industrial training, emphasizing as it does the idea of economic production, is gradually bringing the South to the point where it is feeding itself. Before the war, and long after it, the South made what little profit was received from the cotton crop, and sent its earnings out of the South to purchase food supplies, -- meat, bread, canned vegetables, and the like; but the improved methods of agriculture are fast changing this habit. With the newer methods of labor, which teach promptness and system, and emphasize the worth of the beautiful, -- the moral value of the well-painted house, and the fence with every paling and nail in its place, -- we are bringing to bear upon the South an influence that is making it a new country in industry, education and religion.

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